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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLV. CHICAGO, APRIL 26, 1900. NUMBER 9.

THE STORY OF THE BIBLE...

From the Standpoint of

...MODERN SCHOLARSHIP...

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Unity Publishing Company, 3939 Langley Avenue, Chicago.

ANNUAL MEETING

Western Unitarian Conference,

TO BE HELD AT

Unity Church, Chicago, May 15-17.

Tuesday, May 15, 8 P. M.

Sermon by Rev. Albert Lazenby. Reception to Delegates.

Wednesday, May 16, 9:30 A. M.

BUSINESS SESSION.

Address of the President, Mr. Lawrence P. Conover, Hinsdale.
Report of the Secretary, Rev. F. C. Southworth.
Report of the Treasurer, Mr. H. W. Brough.
Report of Field Secretaries, Rev. Geo. W. Stone, Kansas City, Rev. Mary A. Safford, Des Moines.
Address by Rev. Fred. V. Hawley, Jackson, Mich., "The Constituency of a Liberal Church." Discussion opened by Rev. Seward Baker, Sheffield, Ill.
12 m. Devotional Meeting, led by Rev. John L. Marsh, Lincoln, Neb.
2 p. m. Western Unitarian Sunday School Society.
4 p. m. Paper by Miss Charlotte W. Underwood, "The Church and the Young People." Discussion opened by Rev. Abram Wyman, Topeka, Kansas.
8 p. m. Platform Meeting. "The Church and Modern Society."
1. "The Real Needs of Modern Society," Rev. Minot O. Simons, Cleveland, O.
2. "A Religion for these Needs," Rev. Leslie W. Sprague, Grand Rapids, Mich.
3. "Agencies for Promoting this Religion," Rev. J. H. Crooker, Ann Arbor, Mich.

Thursday, May 17, 9:30 A. M.

"The Meaning of Certain Modern Religious Tendencies," "Recent Manifestations of Supernaturalism," Rev. Geo. A. Thayer, Cincinnati, O.
Discussion opened.
"Ritualism," Rev. F. A. Gilmore, Madison, Wis.
11 a. m. Paper by Prof. C. M. Woodward, St. Louis, Mo., "Hindrances to a more perfect development of our Public School System."
Discussion opened by Rev. W. S. Vail, Sioux City, Iowa.
11:30. Discussion of Business Problems.
12:15. Devotional Meeting, led by Rev. Ernest C. Smith, Kalamazoo.
2 p. m. Platform Meeting.
"The Religious Outlook,"
In Japan, Rev. T. Murai, Tokio, Japan.
In England, Rev. Albert Lazenby.
In America, Rev. C. E. St. John, fraternal delegate of A. U. A.
3:15 p. m. A Unitarian Grove Meeting at Lithia Springs, Rev. Jasper L. Douthit.
3:45 p. m. Closing Business Session.
8 p. m. The Church of the Twentieth Century,
Its Intellectual Freedom, Rev. Kinze Hirai, Tokio, Japan.
Its Catholicity of Spirit, Rev. F. E. Dewhurst, University Congregational Church, Chicago.
Its Missionary Impulse, Rev. John W. Day, St. Louis, Mo.

UNITY

VOLUME XLV. CHICAGO, APRIL 26, 1900. NUMBER 9.

The Liberal Congress, which holds its sixth annual meeting this week in Boston, opened auspiciously on Tuesday evening. A large audience gathered to hear the sermon by the Rev. Heber Newton on "Religious Unity." The great Mayor Jones of Toledo expounded the "Politics of the Golden Rule."

The senior editor of UNITY left for Boston after his service last Sunday afternoon and will not be back at his desk until May 5th. Meanwhile UNITY goes on and will count on the co-operation, sympathy and the corporate consciousness that is independent of personalities because it includes persons and represents many personalities.

It is an old joke, but the humor is not yet antiquated, that we pick up out of a Boston exchange:

A London preacher once said: "When I look over my congregation on a Sunday morning, I ask myself, where are the poor? But when I see the collection counted in the vestry I say, where are the rich?"

It is said that the new Appleton Encyclopaedia will show that an aggregate of $62,750,000 have been given in lump sums of five thousand dollars or more during eighteen hundred and ninety-nine for educational, philanthropic and religious institutions. It is only in this way that the immense fortunes that are being accumulated in these days can justify themselves. If for the time being capital is to run into a few great reservoirs the hands that control such reservoirs must dip large ladles deep into the accumulations and pour them out for the benefit of the world. Wealthy men must learn the exhilaration of giving, which, according to Dr. Pearson of Hinsdale, "is the best way of prolonging life and securing old age."

The Rev. David Beaton of the Lincoln Park Congregational Church of Chicago in an article entitled "Social Union," published in the Advance of April 19th, makes an interesting suggestion in the direction of religious union along the lines of least resistance. The scheme he credits to Dr. J. R. Paton of the Nottingham Institute, England, the man who echoes the opinion that "English society is pagan to-day" notwithstanding its many churches. This union should find its unity on the two lines of worship or a concert of prayer and the study of social problems in their widest and noblest application. Such a study Dr. Beaton thinks would lead the churches of the twentieth century into a harmony of service "not surpassed even by the power and splendor of the apostolic age."

If congress could only suspend its political anxieties long enough to pass the Industrial School bill for colored people, introduced by Honorable Richard A. Wise of Virginia, it would take a great step forward towards letting light in upon the darkest phase of American politics; it could begin to do now what ought to have been done immediately after the war, make provision for the industrial education of the people to whom it had given nominal freedom, but left them still slaves of poverty, ignorance, cruel prejudices and all the disadvantages springing therefrom. The achievements of Booker T. Washington are incomparable. His work is an object lesson to the world, but the negro problem cannot be solved by one or a few light centers like this. What is wanted is a pervasive system of rational education. The most hopeful thing about this bill is that it originated in Virginia and that it bears the historic name of Wise. Let the representatives from the North, regardless of party affiliation, stand by the bill and see it through.

President Harper of the University of Chicago, in calling attention to the difference between mastering a language and mastering a literature, has struck a vital distinction too often overlooked. In eliminating the Greek from the science courses, he does not propose thereby to eliminate Greece, its people or its literature. At the last meeting of the university congregation a proposition was presented for further discussion:

Resolved, that the university should furnish a systematic course of instruction in the literature of Greece for those students who are unable to read the original Greek; that this course should take up at least the four subjects—epic, lyric and dramatic poetry and philosophy; and that at least four majors of work should be offered. It is assumed that use will be made of English, French and German translations of the Greek classic so far as these are found to be available.

If this suggestion can only be successfully carried out we may look for a far deeper interest in the matchless literature, a higher appreciation of that land of spiritual sunshine, than is now obtained by those who grind through their Greek examinations, acquiring a small amount of familiarity with Greek conjugations and roots to be speedily forgotten and to be seldom identified with great thoughts.

This is the way the Christian Register of the 19th inst. welcomes the Liberal Congress, which is in session in Boston this week:

Surely our contemporary is wrong in supposing that the West is unmindful of the pivotal character of New England as related to the hospitality in religion, openness of thought and aggressive fellowship, for does not all the west know that New Eng-

land gave us Emerson, Parker and Phillips Brooks? New England gave rise to the transcendental movement and the Free Religious Association, but in the East, as in the West, openness and progress often must contend with denominational anxieties, ecclesiastical prejudices and sectarian solicitation. In the East, as in the West, the work of dissection has gone on to the point of paralysis and imbecility in many communities, and in the East, as in the West, the religious problem of most localities is not how to keep alive existing churches, much less how to start new ones, but how to reduce the useless waste of physical and spiritual capital by combining the churches, pooling their energies and uniting their forces.

The Liberal Congress of Religion is to assemble in Boston, in the First church, April 24-29. The local committee consists of about thirty men and women, who are Baptist, Methodist, Congregationalist, Universalist, Unitarian, Jewish, and Independent. The program, which is to be found on another page, contains the names of eminent men and women. Contrary to the general opinion in the west, New England is, as it has been, the center of liberal thought and unsectarian fellowship. While the traces of old controversies remain and the veteran warriors of different sects still hear the sound of the trumpet calling them to battle, the younger men, and especially the lay people in all churches, are weary of fighting for denominational precedence and ecclesiastical prestige. But difficulties have been found lying in the way of united effort. The great silent majority of thoughtful liberals distrust the leaders who spring to the front, and without invitation wave their banners. They also distrust movements which seem to have for their end the glory of any one denomination. For instance, they will not unite in a movement in which "church unity" and "Episcopacy" are used as identical terms. They will not confess themselves to be liberals, if that means that they must be labeled Universalist or Unitarian. They decline, in short, to be counted as part of any movement which is not frank, free, and open, and carried on without regard to the fortunes of any particular organization or set of organizers. In other words, the time has come in New England for a large movement of those who in thoroughgoing loyalty to their own churches are glad to meet on the common ground of citizenship and brotherhood with all their neighbors and friends in all the other churches. Wise men and women are to speak at the coming congress; and, although we shall be much occupied with our own coming anniversaries, we give hearty welcome and godspeed to the congress, in the hope that it may clear the way for the great enterprise in fellowship and progress which is now possible.

THE UNITARIAN MONTH.

Unitarianism in America comes to its blossoming in the month of May. This year it has reached its seventy-fifth anniversary. On our second page we give the program in as full details as furnished us by the secretary of the Western Unitarian Conference which is to meet in Chicago. The meeting profits by the greater gathering at Boston and is able to catch the Japanese delegation enroute and to draw from Boston some of the visitors from London. Our readers will recognize as new names the influx of ministry that has come from the east to take up the work at Lincoln, Neb.; Cleveland, Ohio; Madison, Wis.; Sioux City, Iowa, and Kalamazoo, Mich. At the Boston anniversaries, which begin May 20th, the great attraction will be Mazoomdar from India, and his younger colleague, Bipan Chandra Pal; but there will also be representatives from Hungary, England, Germany, Italy and Japan. It will be a noble subject and a great story, one that will overflow the denominational pan on every side, and the thought and spirit there represented will hardly lend itself to much definiteness of outline. The old executive question of Unitarianism is still unsettled. Is it to become a denomination equipped with the propaganda of a sect seeking to advance itself by differentiation from the rest of the world, or is it to find its realization in absorption, to triumph in its diffusion, save its life by giving up its life? Could it establish its copyright upon its ideas it would become at once the most vital and living denomination in Christendom. But it is confronted by the glorious perplexity arising from the fact that it no longer enjoys any conspicuous control even of the advance line in that liberality that is substituting sociology for theology, co-operation for dogmas, corporate conscience for the freedom of dissent.

The Unitarian proceedings during the month of May, both in the East and in the West, will yield notable contributions to those within and without the fellowship.

THE PASSING OF SUPERINTENDENT ANDREWS.

Chicago has just lost the services of a superintendent who enjoys a national reputation as an educator, a man who set himself heroically to work out our perplexities and to straighten out our entanglements. Of the wisdom of his coming hither or of his going hence it is not for us to speak, but of the obstacles that were placed in his way while here the reluctant support, the persistent and undisguised opposition which he met from within the teaching forces of Chicago, is a chapter in the educational history of Chicago not to be considered with satisfaction or complacency. Perhaps the greatest problem of democracy to-day is to learn how to utilize great men and make a place for the noble; how to let the leaders lead. We know not where the desirable successor to Superintendent Andrews may be, but we know he is somewhere on the front line of educators, or what is better, possesses the power of putting himself there. To worthily superintend the public schools of Chicago is a task not second to the presidency of the noblest university in our land, and it is a task like unto that; it is a task that can be discharged only by a man of brains, a man of ideals, a man with an upper story to his cranium, a man who has windows in the top of his head, a man who foresees the better time and the nobler life and will work for it. Away with the pinchbeck estimate of the superintendent's position that interprets it chiefly as one having to do with money columns, appropriations, distributions and the routine of examinations. All these things are necessary. All these things can be and must be attended to. This kind of talent is easily obtained. Any wise judge of human nature can pick out fifty men in Chicago to-day more competent to admin-

ister the business affairs of our public school system than the best educator in the land perhaps. We ought to have this business man. We honor business and gladly recognize the place of the commercial instinct, but let us make no mistakes here. All the high functions of the state, whether judiciary, legislative or executive, need the prophet's vision, the philosopher's breadth, the poise and balance of the sage and the enthusiasm of the reformers and redeemers of men. Our schools are sick with too much business and too little vision, too much routine and too little buoyancy. Our education is debilitating from too much impractical practicability. "Give me a great thought that I may refresh myself with it," gasped the dying Herder. That is what our schools need to-day. We need a superintendent whose face will be a banner upon our streets, who will pass in and out among our school teachers as an incarnate cheer; one whose presence will be an inspiration, one whose words will be waited for from the Atlantic to the Pacific, a man who will eventually be seen across the continent and across the seas as a leader in the column that conquers thought continents, a man to whom school teachers from far and near will come to sit at his feet.

Chicago to-day needs a superintendent such as William T. Harris was in St. Louis thirty years ago, as David Starr Jordan was in the public schools of Indianapolis twenty years ago. We want such a man as President Charles Eliot of Harvard was when in the prime of his years he took that university in charge; nay, such a man as Horace Mann was when he pinned on his law office door the notice "To Let! I have changed my clients. I henceforth work for the coming generations." We want a man to grapple not simply with the routine of established perplexities, these largely can be otherwise provided for, but here are the great problems, night schools, vacation schools, schools all the year round, out-of-door studies, free lectures, people's institutes, public school extension to go before the university extension, home libraries, paternal schools, roof playgrounds on top of our school houses, and every school building the center of a park open for men, women and children three hundred and sixty-five days in the year. Here are new methods to be applied, new combinations to be discovered. What is a "fad?" A big thing in small hands, a great idea pettily administered. The superintendent of schools of Chicago should be a man with the power of "discovering aptitudes," to use a phrase of Felix Adler.

What a great superintendent of Chicago schools would Felix Adler be after these fertile years of study, close application to the problems of education all along the line of American life. Give to the teachers of Chicago a leader, one that will command a following, then by the law of the survival of the fittest let the incompetent drop out and their place be filled with the vigor of new enthusiasts. We know not where this man is. He may be in Chicago; he may be out of it. If he is already in the force, well and good, but the mere fact that he is in the line is no evidence of his prior claim or superior fitness. Wherever he comes from let him be a man of ideals, a man who dares; aye, a man of theories, for theories are the rails in the track of the railroad upon which the car of progress travels.

Good Poetry.

SUDDEN LIGHT.

I have been here before,
  But when or how I cannot tell;
I know the grass beyond the door,
  The sweet, keen smell,
The sighing sound, the lights around the shore.

You have been mine before—
  How long ago I may not know:
But just when at that swallow's soar
  Your neck turned so,
Some veil did fall—I knew it all of yore.

Has this been thus before?
  And shall not thus time's eddying flight
Still with our lives our loves restore
  In death's despite,
And day and night yield one delight once more?

—*Dante Gabriel Rossetti.*

TO THE DANDELION.

Dear common flower, that grow'st beside the way
  Fringing the dusty road with harmless gold.
First pledge of blithesome May,
  Which children pluck, and, full of pride, uphold—
High-hearted buccaneers, o'erjoyed that they
An Eldorado in the grass have found,
Which not the rich earth's ample round
May match in wealth—thou art more dear to me
Than all the prouder summer-blooms may be.

Gold such as thine ne'er drew the Spanish prow
  Through the primeval hush of Indian seas;
Nor wrinkled the lean brow
  Of age, to rob the lover's heart of ease.
'Tis the Spring's largess, which she scatters now
To rich and poor alike, with lavish hand;
Though most hearts never understand
To take it at God's value, but pass by
The offered wealth with unrewarded eye.

Thou art my tropics and mine Italy;
  To look at thee unlocks a warmer clime;
The eyes thou givest me
  Are in the heart, and heed not space nor time;
Not in mid-June the golden-cuirass'd bee
Feels a more summer-like, warm ravishment
In the white lily's breezy tint,
His conquer'd Sybaris, than I, when first
From the dark green thy yellow circles burst.

Then think I of deep shadows on the grass—
  Of meadows where in sun the cattle graze,
Where as the breezes pass,
  The gleaming rushes lean a thousand ways—
Of leaves that slumber in a cloudy mass,
Or whiten in the wind—of water blue,
That from the distance sparkle through
Some woodland gap—and of a sky above,
Where one white cloud like a stray lamb doth move.

My childhood's earliest thoughts are linked with thee;
  The sight of thee calls back the robin's song,
Who, from the dark old tree
  Beside the door, sang clearly all day long;
And I, secure in childish piety,
Listen'd as if I heard an angel sing
With news from heaven, which he did bring
Fresh every day to my untainted ears,
When birds and flowers and I were happy peers.

How like a prodigal doth Nature seem,
  When thou, for all thy gold, so common art!
Thou teachest me to deem
  More sacredly of every human heart,
Since each reflects in joy its scanty gleam
Of heaven, and could some wondrous secret show,
Did we but pay the love we owe,
And with a child's undoubting wisdom look
On all these living pages of God's book.

—*James Russell Lowell.*

ANTHROPOLOGICAL NOTES.

Archaeological Investigation in New Mexico.—In former issues of UNITY archaeological investigation in various states has been mentioned. With special satisfaction we call attention to an important study in New Mexico, than which there is no more interesting field. The investigation is conducted under the auspices of the New Mexico Normal University as Las Vegas. The director is President Edgar L. Hewett of that institution. During the past summer Mr. Hewett took a party of ten workers—students and teachers—into the field. The district visited was north and west of Santa Fe and included the Puye and the Pajarito. On the great mesa of the Puye lies the ruin of a large stone pueblo. Excavation was made to uncover some twenty of the old rooms. In both districts—Puye and Pajarito—are many sites of ancient villages with ruins of the communal pueblo houses, cave homes and cliff dwellings. Perhaps the most important results of the expedition was the making of a map showing the location of these various kinds of ruins within the area. The map represents much hard labor; no satisfactory topographical maps of the district exist. Those of the United States Geological Survey, usually much vaunted, were, Prof. Hewett says, of little use, being most carelessly constructed; some of the latest maps of the territorial government are better. But much work of rectification had to be done before a satisfactory representation of the topography was secured upon which to locate the sites. All through the district in question are many curious and interesting figures carved on the cliffs. Some are geometrical forms; others represent animals or human beings. They may occur singly, but more frequently are in considerable groups. Hundreds of these rock carvings were photographed and a detailed study is to be made of them. Large numbers of relics were collected by the party—mostly objects of pottery or stone. A part of these are now at the Normal University, but the greater portion was sent to Washington, as the government aided the investigation and will publish its results. The university plans to conduct the work through the coming season on even a grander scale. The party will be supported by the institution and will spend three months in the field. The work will be independent of the government. It is indeed encouraging to see so adequate a work in New Mexico conducted by a local organization. May it be most successful!

The Mrs. Frank J. Logan Expedition to Southern Mexico.—Prof. Frederick Starr of the University of Chicago and of UNITY'S editorial force, has just returned from his tenth journey of study and investigation in Mexico. The expedition was assisted by Mrs. Frank J. Logan of Chicago. The chief object in view was to study the physical types of the Indians of southern Mexico. This study, begun two years ago and carried on by Prof. Starr in his last two journeys, makes use of three methods of investigation—measurement, photography and plaster work. In each tribe visited measurements are made upon one hundred men and twenty-five women—fourteen different measures being taken of each subject. Photographs are made of good types, a front and profile view being made of each. Views are also made of scenery, towns, groups, houses, occupations, etc., etc. Five persons of each tribe—notable types—are subjected to the operation of bust-making; plaster mixed with water is applied directly to the subject to form a waste-mold in which the bust is afterward run. In the Mrs. Frank J. Logan expedition five tribes were examined—the Chinantecos, Chochos, Mazatecos, Tepehuas and Totonacos. These tribes are conservative and clannish and all retain their own languages, although Spanish is understood to some extent in all their towns. Of the Tepehuas, whose linguistic relationship has been uncertain, a fair vocabulary was secured. The survival of the ancient art of beating paper from the bark of trees, was investigated among the Otomis in the mountains of the states of Hidalgo and Pueblo. The survival of pagan practices among the Tepehuas and Otomis of the same district was somewhat studied. Several days were spent among the Tlaxcalan villages on the slopes of Mount Malintzi and many curious data were secured relative to life and customs. Other minor but interesting studies were made. It is hoped that the results of the expedition may all be printed within the next two years. The party consisted of four persons—the director, the photographer, Louis Grabic; the modeler, Ramon Godinez, and a helper, Manuel Gonzales. The expedition involved five hundred miles of horseback riding in the most mountainous regions of the States of Oaxaca, Hidalgo and Pueblo. Of the tribes visited the Chinantecos and Tepehuas were the most interesting and best known. Prof. Starr hopes to complete his work next year by a study of the tribes of Huaxtecs, Chiapas and Yucatan.

The Indians of Southern Mexico.—We have refrained from mentioning the publication of this ethnographic album, but such mention may not now be out of place in connection with the preceding note. The book may be said to be entirely a Chicago product—typography, photo-gravure making, and binding, all being done here. It is a beautiful book and should be of permanent value. It represents the photographic work of our expeditions for the past two years, 1898 and 1899, in the States of Michoacan, Mexico, Tlaxcala, Puebla and Oaxaca. Indians of twelve different tribes are shown; some of these tribes were before unrepresented in any scientific treatise. The work consists of one hundred and forty-one photogravure plates with descriptive text. The pictures represent scenery, towns, houses, daily life and occupations, dress and physical types. No work has ever been published which so fully, adequately and beautifully represents a single group of American Indian tribes. As the cost of publication was heavy, the author was forced to limit the edition to less than six hundred copies.

FREDERICK STARR.

AND LAST OF ALL I LEARN IT.

And last of all I learn it! Yea, O soul,
Have patience not alone with those around—
Poor will-less beings sin and habit bound;
With wealth, that offers but a piteous dole
Though fainting worldlings pant for happier goal;
With statesmen, paltering on patriot ground;
With churchmen, silent though God's trumpets sound:
With all that falleth of the Perfect Whole!

Have patience also—full, serene, and free,
Lasting and deep, and with as gracious part
As that thou showest every wayward elf;
When thou hast failed to grandly do and be,
And, failing, feelest sorrow at thy heart,
Have patience, oh, have patience with—Thyself.

—JAMES H. WEST.

A boy was fishing on the wharf and fell in. He was rescued by a man. The man asked: "How did you come to fall in?" The boy replied, indignantly: "I didn't come to fall in. I came to fish."

Easier Still.—"The way to sleep," says the scientist, "is to think of nothing." But this is a mistake. The way to sleep is to think it is time to get up.

Proceedings of the Wisconsin Congress of Religion.

Held at Green Bay, Feb. 27-28, 1900.

WEDNESDAY AFTERNOON.

(Continued.)

THE CHAIRMAN: Dr. Thomas has now arrived, and the program gives him 20 minutes to speak on "The Social Obligations and Perils of the Church," after which the Rev. Mr. Smith of Oshkosh will open the discussion on any or all of the questions involved.

ADDRESS OF REV. H. W. THOMAS DD., CHICAGO.

We should consider all these subjects as being in the realm of the rational, rather than the arbitrary; they are in our hands to think out, and to work out, and will be in the hands of other generations when we are gone; and yet in some respects the problem seems very simple. If we should think of one human being, and then could understand the nature and the needs of that individual, and his relations to the world in which he lives, we would have compassed the general subject, and then if we think of two or more we have the additional problem of the relations of one to the other. There are then the relations of man to nature, and the relations of man to man, and out of the three-fold nature of man's needs we find arising this whole troubled perplexing social problem, that he may have food and raiment and shelter; the work of the world has to go on; the fields must be sown; harvests gathered; the commerce of land and sea carried on; hence we see how naturally the industries of the world arise. If we think of the needs of the mind, we find a mind-world arising about the mind—books, libraries, institutions of learning; if we think of the aesthetic sense, we find the beautiful arising; if we think of the social in man, we find him coming together in the relations of home and society; and then if we think of that something higher, to which all these things point, that sense of right that is a part of our nature, and has its needs, of our relations not only to the earth and to each other, but our relations to the good, the consciousness of the "ought," and the "ought not," these finding their correlatives in the Infinite, we can easily see how man as a spiritual being, must have a religion, how temples will arise, prayer be lifted up, hymns will be sung, liturgies chanted, forms of worship will appear. Thus we have broadly thought of man in the nature of things, man and his world, man and his manifold correlatives, man as a worker, man as a citizen, man in government, man as a student, man as a worshiper.

Now, I count them all human, each in its place necessary, and each in its place as divine. The sooner we get out of our way the ideas of the sacred and the secular the better; the sooner we come to think and feel that all necessary labor is sacred, all time is sacred, all duties are sacred, the sooner we come to look upon the church as the sacred organ of the conscience of the world, not as a something by itself, the better; the sooner we come to think of the church, as a part of this vast organism of a world, the better.

Now, we find that certain things abide through the centuries; men die, but institutions live, things go forward. Think of just two or three things that have always been attending us; they have companioned this three-fold life of man—the physical, the mental, and the moral, and in their amplifications they have become the manifold life of man.

First might be mentioned the fact of sex relation. That is inherent in the world of life, without which life could never rise above the single cell of life that the scientists say does not die; it runs through the ages—begins down in the grasses, and plants, and culminates in man; and how much this has to do with our world, how it has entered into legislation, how it has entered into labor, how it is now present in all these complications of which we think, and with which we are toiling. That which we call religion ought to be a great teacher here.

We come to think of two other things that run along through not one age but all ages, what the books call militarism and industrialism, or fighting and working—when one opens up the old histories, war seems to have been the principal occupation of the early ages; it was as essential as thought; among Indians it was essential to tribal existence; they had to fight—that is, they had to be ready for defensive war, for each tribe was bent upon offensive war—conquest. The sex relation played in here; there must be no decline in the number of the tribe; children must be born to take the place of the soldiers that are killed, or men that get too old; it entered into the implications of early tribal life. Take this fact of the tribes warring one with the other, whilst we say it is an evil, in one sense it was good. These tribes—we are apt to think of them as large; some of them had not over 100 people; some had 500; some 1,000. Now, whilst they fought, somebody had to work, and here came in the question of woman again; she must be the worker; the soldier he was the fighter; the old man, the feeble, they must work; the strong must fight. When of a dozen tribes one tribe became stronger, and conquered another, enlarged its numbers, until these dozen tribes, we will say, were divided into two larger tribes; then there were only two tribes to fight, and if one of these conquered the other, why then there was no war between these 12 tribes that were fighting. So destructive as war has been, it has been undoing itself in that way; but this thing of war took hold of the problem of government; he who was the mightiest man of his tribe—and that tribe became the mightiest over the other tribe, and the united tribes became a kingdom—that man would, of course, be the ruler of the kingdom, and in all war there is absolute despotism; there has to be; you cannot have an army without it. Hence we had despotic government that grew up right out of that, and with this there was slavery, and the lower position of woman. This sex question moves right through the world of war, and has moved right through it.

Now, all the time when war was going on, industry had to go on; somebody had to be at work to feed the soldiers; there had to be such mechanism as there was, and this stimulated invention to create the implements of war, and then there had to be a little farther along, pathways over which the armies could move, better canoes, and then sailing ships, and finally steamships, and railroads for military purposes; but all these helped industry until in the last few centuries the industrial has transcended the military idea of the world. Of course wars have been going on, but industrialism has come to occupy the minds of men; it is the forward movement of the world. Now, whilst militarism tends to despotism, industrialism tends to liberty. Just as soon as men become settled in industrialism, they begin to cultivate the soil, they begin to care for herds and flocks. Their lives are taken away from the isolation of the soldier, and the work of killing, their thoughts are gentled—their nature is gentled; there cannot be in industrialism, the despotism that there is in militarism; it has been attempted as in the rule before the French Revolution, but of course it had to undo itself in the long

time; industrialism asks for freedom. Now, we have come to a period in the world when everything is changing under industrialism; militarism has changed. too; we have come to a time when all the nations are brought, in a sense, face to face; with industrialism, education has come; there was never a time when so many people could read the same language—never a time when within easy reach of all there were papers and books and schools, all gentling influences; and yet the military idea has so far held its place. Never before were the nations of the earth at such vast outlays of money to prepare for war; Germany to be strong to meet France, and France hoping for the time when she might conquer back her lost territories of Alsace and Lorraine, increased their armies, the other nations had to do it. England, that spent a million and a quarter dollars a year on her navy ten years ago, and we thought it was alarming, is now voting $135,000,000 or $150,000,000 more for her navy. It is a strange thing in the industrial age that we have the largest provisions ever made for war, and the most destructive enginery of war. And now with all this has come another thing. In all ages, as you know, the few have ruled the many; the despot, as Herbert Spencer teaches us, had to have his associates, those who helped him in government, and these had to have their peoples to help them in administration; so we had the trinity of the government and the assistants and the people. In all the past ages we know the few have not only ruled the many, but the few have possessed the larger amount of property; more than half the Roman empire were slaves; the large part of the Greek republic were slaves; it is the history of the world, the few have ruled the many. And the marvel of history is that the many have let the few rule them; but they have done it, the organized centers were stronger than the unorganized masses; the people had to submit. Away back in the middle ages, there were the guilds who undertook to regulate the property of the world, and there were the feudal ages, when the kings of Germany, and France and Italy, and other countries had not sufficiently recovered from the dark ages to hold the reins of government; and hence the feudal lords rose up; their castles were all along the line, no one could get through their moats, no one could assail them; there was no gunpowder, and they were up there protected. Now, when government became organized, their possessions were recognized, and the vast possessions of England, and other countries, particularly England, are traceable back there. The Duke of Somerfield used to own not only all Chester, the ground, but one-quarter or one-third of London—I speak approximately. The land of the old world is in the hands of a few. The old world submitted to it; we came over here and set up for ourselves in this new world, and it was the pride and joy of our country in my childhood, and the childhood of many here, thirty, forty, fifty years ago, that we all owned the country. We could all get plenty to do; every avenue was open; and a young man with a horse and saddle, and an axe and a mall, and a young woman with a cow and a bed were ready to get married, and they could look confidently to having a home. In thirty or forty years their children were educated, and they were well off. But this industrialism that has changed militarism, has changed itself, and brought in the wonderful fact of modern inventions, of machinery, opened up vast possibilities, particularly in our new world. We had in the eighteenth century, the competitive system; it came on into the nineteenth; and now at the beginning of another great world movement, we have the co-operative system, or not that yet, it is co-operative among a few; we have the vastly organized forces; competitivism is eating itself up, breaking down by its own weight; and hence we come to have this system of trusts that we call it; a great many people are crying out, fighting these, but it is no use. In essential morals there is nothing wrong in two men going together and forming a little partnership; there is nothing wrong in a couple of partnerships going together and forming a little company; nothing wrong in it at all; they can save time and money, and expense, give to the public better service and all that. There is nothing wrong in a number of companies forming a corporation; and there is nothing wrong in a number of corporations forming a trust; it is simply a step in the economic evolution of business. The most foolish and insane systems have prevailed; why, in Chicago, in our milk business, there is no set of men there work as hard as these, and if you lived there you would know how the wares are retailed; in one block there will probably be five or six different wagons delivering; those men work fourteen hours a day, and they tell me that if it was organized like the delivery of the mail service that they could do all that work in two hours a day; or if they worked eight hours a day, they could save more than one-half the wagons and more than half the expense. This is an economical movement, but it makes possible a vast monopoly.

Now, this is true in nature; nature is constructed radically upon the principle of opposition, and competing forces, one pulling one way, and the other the other. In life itself, the law of gravity would throw us on the sun on a straight line, but the law of motion comes in. Left by itself that would send us on a straight line forever; I don't know where we would get, but that is the way we would go. But thanks to a centripetal and centrifugal force, we are led into a beautiful elliptic order; that is the order of the universe. In our own bodies, these laws are contending, one with the other, the constructive and the destructive the constructive building up, and the destructive tearing down, worn out—life and death are friends. Out in the animal world here, just below us, they are taught somehow through inherited ability, through nervous impressibility they know how to do, without being taught, and they know how to behave themselves; they don't need any particular government; the insects and the bees, many other things have it, but they guide them somehow. We have to live by reason. We have to live by conscience. We have got all these contending forces out here beginning right in ourselves, our bodies against our spirits, one warring with the other; and so right here in society, the egoism and altruism are contending; we have not found the harmony yet; that is what we have to find. And now we are in this strange feature of the industrial age. Some one has said here—we have one common source; we have to get everything out of the earth; we can't go up to the moon for coal; we can't go to any other planet for timber; God has given us the resources of the earth, and man did not create nature—didn't create himself; he doesn't control these forces. Now, under the possibilities of machinery, under the vast acquisitiveness on the part of the few, of vast capital—it does not make any difference whether you call it a trust or a corporation—some of the biggest things are going on; they are hardly a corporation, but they have the money; the condition of things is that nearly everything is in the hands of the few—I mean the sources. A few companies own all the coal land of this country, and they not only own that, they own the machinery that works it, and they not only own the machinery but they own the roads, or control them, that transport it; it is all in their hands; one company owns all the "rock oil," as we used to call it when I used to squeeze it out of the

cloths in Virginia and Pennsylvania; I did not know its value; one company owns it all now, practically. One company owns nearly all the timber, or they will soon own—and they are getting control of the land. What are we going to do? It is the industrial period, and it is no use to get particularly excited over it. When the political parties formulate the platforms, it becomes a political question, and we expect people to become crazy once every four years; but the people have to look at these questions, and the people—the power at last must be with the people, and always goes with the people—must settle these questions; they have got to be settled in the right way, before they are settled.

Now, where does the church come in? I dare not enter into a field so large here, or I would not get done tonight; what is the office of the church? What is the office of the conscience of the world, the sense of right in man? It is not to get off by itself, as the church used to; it is not to construct an ecclesiasticism over again and work with royalty. The church wants to work along all these lines, work for pure sex relations, work for pure homes, work for things that make men better, and I tell you you have got to make the men and women better, to make society any better. That was the Christ method; He didn't organize any church, or any government either; His theory was, get the kingdom of heaven, get right inside and then that will adjust itself in the right form; and the particular thing for the church now to do is to lead this world, as science is leading it in another field up face to face with the moral order of God, and let men see that that order is a fact, and that you cannot build life divinely unless you build with that order, nor can you build society permanently or nobly, unless you work with that order. The church wants to do something deeper than debating the mode of baptism, or the cut of a garment, or speculating upon the trinity or mapping out hell and heaven. Those things are all interesting enough, and well enough as speculative questions; the church wants to interpret man to himself; religion wants to do that—wants to interpret the soul to God, and God to the soul; make religion a divine reality. Beside, you hear of people doubting whether there is any real truth; half the people in the United States never are in any church. The church wants to forever stand on the side of right in government, and put man above money. The church, or religion I would rather speak of it—I don't care much about the church; I like it but belong to them all, if they will let me—the church did not make religion, and the Bible did not make religion; the church made the Bible; religion made the church. You will never get away from yourself and this other that you call nature, and the higher nature, that is God. Religion wants to bring these together, and put man under a tremendous responsibility to the eternal, and it wants the Christ life in all human hearts—gentleness.

People talk about Walt Whitman; he was turned out of a position in the government at Washington because they thought his "Leaves of Grass" was offensive morally. But read his idea of humanity, he says:—"If I only knew the people on other continents, and could speak their language, and shake hands with them, how I would love them, how they would love me."

Religion wants to unify man through truth and sentiment, and make man the better and helper of man; then man will work out through government; then he will work out through schools; he will be forever working in every home, and as men get better, things will get better; and I tell you, my friends, sociology is getting hold of the conscience of the world, the heart of the world, and all these things of which we complain are only ugly forms of an ultimate good. War will kill itself; there is a profound philosophy in the saying, "He who takes the sword, will perish by it;" destruction begets destruction.

I wonder what might have been, if all the preachers in the world had loved man as they should, and loved peace as they should, and counseled the brotherhood of man; we would not be shipping home 500 soldiers on one ship from the Philippines; the best blood of this world would not be poured out in Africa today. There is one war that is justifiable in my judgment, and that is the war for human rights, and there never was or can be a war justifiable that is against human rights.

Now, I tell you this movement represented here means a great deal; we are getting down a little deeper every year, getting hold of the realities. Under all these surface things, there is the world of the real, as somebody says, the reality of the real, and we will get to see that God is in heaven, and in earth, and in man, and about man, and we will get to see that there are the universal truths that unite us, and there is the universal life that should unify us. It will not be in your day or mine, but that is the movement now; work on with it, and in some way all this vast power that is putting the millions in the hands of the few—over against this there will come some form of collectivism, some form of co-operativism; it don't hurt me if you call it socialism at all; that is a very high term, socialist, a companion, a companionship of the world. We will reach it, and God grant we may reach it without revolution, in some way organizing this world on the great principle of the balance of forces that will give human society its peaceful, beautiful orbit, and it has got to come not only through the reason and experience of man, it has got to come through the conscience. I am a tremendous believer in religion, in the life of God in the soul. I care not for your speculations; if you and I can have the Christ life, that is the great thing.

REV. E. H. SMITH, OF THE CONGREGATIONAL CHURCH, OF OSHKOSH.

Mr. Chairman, and my good friends, I really feel that it would be a kind of sacrilege for me to occupy your time and dissipate the thoughts that must be in your mind, as suggested by the address to which we have just listened. Edward Everett Hale wrote a story about a man without a country. Now, I am a striking contrast to that, as a speaker this time. I certainly am a man with many subjects, for according to the program I should speak on about half a dozen subjects, each one of which has been exhausted. I say I shall not attempt to dissipate your thoughts at this time. I will simply say that I come from a church, every man, woman and child of which is in hearty sympathy with this congress, and with the sentiments that have been expressed during this day. I don't know what the future of this congress will be, whether it is to be an organized body, whether it is to be an annual convention, but if it should be organized, and if it should be desired that the convention should visit the different cities of the state, I am quite sure that I shall be expressing the wish of my church, a church of 400 members, and also a church of a large ecclesiastical society—I shall be expressing the wish of my church, when I say that we shall be very glad to welcome you at a similar congress to this one. If there is such a committee on place of next meeting, as we usually say in our ordinary conventions, I now take the opportunity of extending a most cordial invitation to this congress to hold its next convention with the First Congregational Church of Oshkosh, and I assure you that you will receive a most hearty welcome, not only

you as individuals, but also the principles and the sentiments that you represent.

We have got some very tempting themes here; it is a very inspiring meeting. I am full to overflowing. I scarcely know where to begin, and I am quite sure I hardly know where to leave off. I have not got the genius of Dr. Thomas in regard to these things, but I do just want to say one word in regard to the first subject that was brought to your attention this afternoon by our friend Mr. Titsworth. You know the subject was that of organization. Now, I find that wherever you get the best preaching, there is the least need of organization; is not that so? Wherever you have the poorest preaching, you have the greatest need of organization. I was in a great church during the fall, in the East—Plymouth church, Brooklyn—and I was perfectly astounded at the simplicity with which everything was run in that church—one or two announcements given in regard to public meetings during the week; and I went to the Sunday school, and everything was very, very simple, but I never saw such enthusiasm; I never saw such willing people in my life; but I heard a sermon in the morning, and I think that that sermon accounted for the whole thing. It was inspirational; it made me feel that if I was a member of that church, and had money, I should give them all the money that they wanted; it made me feel that if I was a member of that church, and had not money, but had the time, had the ability to work, I would give them all the time, and all the energies that I had. Now, that was the kind of effect that was produced upon me by the preaching. It seems to me that the great function of the church is to make men and people be, rather than to make them do. If we can only give them such preaching as the addresses to which we have listened this afternoon, there will be no lack of money, there will be no lack of workers; there will be no lack of enterprise in our churches; but let the preaching of the pulpit fall below a certain plane, and then you will need to organize—you will need to organize to the very death. And I have found this, my friends, that if you push a thing beyond a certain point, the people begin to feel that the promoter of the cause is a kind of bore, and that the cause itself is a kind of nuisance. Now, in my own work at Oshkosh, I have always felt that I failed in organization, and I have just begun to organize a little bit. I thought there were a great many young men in the town that were not doing anything. I have a very large people's service there, and it has been run in a very simple way; no organization at all, it has been going for eight years, and now I am about to organize, and I am almost afraid that I am going to kill that service that has been running for eight years without organization. I have been around during this week with a paper asking young men to help me in the work, to take the business management of this people's service; it is simply an evening service; and I find quite a number perfectly willing to do it, but it is with a great deal of fear that I am presenting the matter of organization; and so I would say to myself, and I would say to every preacher, let us take care of the pulpit; let us make the pulpit the source of inspiration; let us interest people; let us give them facts; let us appeal to them from the highest and the deepest motives, and I believe that great good will be accomplished, and that the regeneration of society will be brought about, notwithstanding that we do not get very perfect organization.

I have sometimes felt that this congress—well, not this congress but the kind of thought that this congress represents—I have sometimes thought that it needed organization, and yet I do not know that it does. I find this to be true, that as soon as you liberate a man, as soon as you emancipate a man from the thraldom of religious tyranny, he becomes indolent. I have known a very large number of good men that have been liberated from superstition, and they have settled back into a life of individualism, not caring for the cause, or apparently the welfare of the world, and on this account I have sometimes thought that we need some kind of organization in order to unite the forces that represent this higher, this better thought.

But I come back to the thought with which I commenced; I do feel that the great need of the world today is not so much organization, as inspiration, and if we can give the people that, I believe that all the difficulties will find a solution.

Dr. W C. Gibbons, of La Crosse:—I share the inspiration of this hour. When I sat seventeen days and seventeen evenings at that wonderful Parliament of Religions, at Chicago, I grew a cubit in stature, and now if I get through with this tomorrow morning, by that time I shall have grown another cubit in stature. I feel that we are on the way towards a most wonderful work. When one has the power to get out of himself or herself, and feel the touch and the pulse and the heart of humanity, we find the ear of the great humanity all turned this way, and asking the grand company of men and women gathered here, what are you doing for humanity? What share has man in this that we are now considering, the practical turn or current of thought? Emerson said, "Beware when the great God lets loose, a thinker on this planet;" then all things are at risk; and the beautiful poetess has said, "thoughts are things, commanded with being, breath and wings, and we send them forth to fill the world with good results or ill." It makes us wonderfully responsible for our thinking, and the result of our life as the result of that thinking. It is lives we want today, a living Christ in man's nature, a living thought, something that is energizing, purifying, and beautifying, and the great heart of man is turning this way now. I feel like asking, what better have we for the submerged tenth, yes, the submerged seven-tenths that don't attend any church whatever? There must be some sweet way of bringing these people in, and we understand that the current of thought is so strongly tending in the right direction, that the heart of man and woman being laid now so sweetly as we are, will bring us very soon into sweet and harmonious touch one with another.

The Chairman: I think I have a right to speak for those who are here from abroad, or away from home, and to say that we ought to hear from him whose energy and courage and spirit has brought us here; though his modesty would not permit it, I am going to call on Mr. Spence of Green Bay.

Mr. Spence: I appreciate the words of the Chairman in giving me this opportunity, and I want to use it first to thank the friends from the state, and from the city of Chicago, who have co-operated with us in making this movement thus far so successful. Any effort that I might have put forth would have failed utterly, had I not met with a generous and hearty response from these brethren and sisters from abroad. And now let me just say a word on the topic of this afternoon. To me this is the most important of our sessions, that is, so far as the subjects under discussion are concerned. There is no part of the program to which I would rather contribute, for although it is interesting to discuss questions of old and new theology, it is of far greater importance that we discuss these practical questions; these hard matter-of-fact problems. I think Brother Grier stated it truly, when he said he was starting out to "saw wood." He

sawed a great deal of wood; we have sawed a good deal of wood this afternoon; but this wood has to be sawed sometime or other; it has to be sawed by the church; we must saw it. We don't like this kind of work; we don't like these questions forced home upon us; we would rather discuss theology, old and new; we would rather listen to the dealing out of speculations of this kind or that kind, but, my friends, we must come down to what Brother Rouse stated in his excellent paper, we must come down to the ethical basis in religion, the basis of right action, of right conduct, and right relation between man and man. I know of nothing that we need so much today in this church, and in every church in this and in every land, nothing we need so much today as an ethical gospel, the gospel of Jesus Christ, the gospel that meets the actual needs of the people who heard him gladly—the common people. I like the way Brother Grier brought out the thought, the main thought of his paper, that we must get to where the people can be treated with, where they can give expression to their sentiment, their thought, and the church must so adjust its methods of work that it will reach the heart, and meet the needs of the people. It is easy to talk this way, to say these things, but when we come to put them into practice, it is another matter. I remember not so long ago, preaching a sermon—I needn't say whether it was in this church or another church—in which I tried to state the need of modernizing our methods of church work, somewhat in the line suggested by Brother Titsworth this afternoon, and I remember how some friends remarked afterwards their appreciation of the sermon, and thanked me for it, but the same dear friends were the very first to oppose even the beginning of a movement, the beginning of the application of the thought of the sermon. It is one thing to hear these things and approve of them, but it is another thing to take these things and apply them to our own conduct, to our own church life, to our own social life, and to our own political life, and this is the problem before us, how to apply our religion and apply our theories to our practice.

Rev. E. E. Day, of Kewaunee: Mr. Chairman, I have been very much pleased with this congress, and I was especially pleased with Mr. Rouse's paper. I find it a very easy thing as to the plans, but a very difficult thing to carry them out. I have found it an easy thing to have the wheels, but not so easy to get the power and oil to make them go; and my own feelings about the teachings of the law of Jesus Christ is that the essential thing—and I am delighted to see the emphasis put on it here—is that a man must be right. I have come to the point in my preaching and I have preached it for the last five years, that it is all nonsense for a man to talk about being a Christian when he is every day doing something that is doing violence to his conscience, and I have an old-fashioned notion that what is the matter with the church, what is the matter with the preachers, and what is the matter with the capitalists, and the laboring men, and the whole world together is a kind of selfishness that has some way got to be got out of us before ever we can get into the kingdom of heaven.

The Chairman: Brother Day has a message to bring; this is encouraging. We want to hear from the Rev. J. A. Clark, pastor of the Universalist church, Neenah.

Rev. J. A. Clark: Of course I am a preacher, but I have come to this conclusion, the more I hear of preaching, the less I go on it; and since I have been here, I am still more firmly convinced in that opinion. It seems to be the spirit and the temper of the congress to feel that humanity is after all the vital thing to seek after, instead of making the church the most uncommon institution in the land, making it the most common. Now, as there are only a few preachers, comparatively speaking, only a few compared with the whole number of people, therefore preaching must be a very uncommon institution, and so it seems to me as I gather it from the remarks of all the speakers, that the more nearly we can come to the normal condition where we can speak so the masses can listen and hear and understand, we are beginning to reach the people. So I say the more I hear preaching, the less I go on it; the more I hear of this common conversational, putting it in that way, the more I hear of that common talk, that is, the common spirit that seems to reach the common man, the more I go on that kind of work.

Rev. Fred S. Wheeler, Kaukauna: I want to say a word for the seminary this afternoon. Wherever I go, I have heard a word or two against the seminaries. While in the seminary where I was the theologues were put to work in different mission stations throughout the city, and in that work I am sure many of us had a good opportunity to come in touch with the poorer classes, and we studied them and got acquainted with them in such a way that we began to feel we had some idea of what the masses of the people wanted; we had some idea of what it was to come into touch with humanity; and the more I know of preaching, the more I think of preaching, the greater my desire is to come into more active touch with humanity, to realize with them what Jesus Christ realized, that all religion was to reach the heart and inspire the life.

Rev. L. E. Osgood, Sturgeon Bay: Mr. Chairman, I did not come down to this Congress to make any speech, or even show my face here in public. I have enjoyed the session of the day very much. Speaking of the work of the church broadening out, and touching human life, and speaking of the fact that lodges and fraternities have grown up, because of the lack of the church in this regard, falls indirectly with what has been my impression for a good while, and it is a sad fact, it seems to me, that the church has allowed this thing to come about. Speaking of the idea of taking hold of these problems, I have questioned if in smaller churches at least it is more a lack of willingness to make the great sacrifice which must be needed; to give the needed money, and the needed time, rather than an opposing of the principle of the thing. I am inclined to believe that myself, that, however it may be with the larger churches, with our smaller churches it may be a lack of willingness to acquiesce enough in a life of self-sacrifice in the matter of giving.

The Chairman: However the line may be drawn between the large and small churches, it cannot be that line, for there is plenty of selfishness on both sides of the line, I can assure you.

Rev. H. W. Thompson, of Fond du Lac: Not by way of elucidation, but rather by way of endorsement, I would like to mention two things I have listened to this afternoon, with great pleasure and profit; the first was embodied in the paper of Mr. Titsworth, where he speaks of the difficulties that pastors meet with in trying to bring their church into line with modern thought and sentiment in regard to Christian work, representing the pastor as a sort of drag, or rather the official board as a sort of drag, the pastor, the propelling power for that drag. It seems to me the time has come when the people generally should have a higher ideal for their ministry than to be the propeller of a drag or the carrier of a pack. That belongs rightly to the church membership; and Mr. Smith of Oshkosh mentioned the pulpit power, what

preaching should be; and in connection with the thought of Mr. Titsworth, it seems to me the pulpit should be a throne behind which should stand brains and religious life and religious power, and a feeling of brotherhood, and the life of Christ manifested in the man, and there would be no lack of congregations.

Another thought was brought out by Dr. Thomas, that pleases me very much, and it seems to me that it is the great central thought of the hour in the religious world today. I believe as he does, in religion, and I believe that Christianity is the Christ life in the soul, and that is all there is of it. I have no sympathy with the creeds, as such, or as a sort of a working force in the religious world to day. In all my observation and reading, I have failed to find a single instance where creed ever saved any man, but I do find, from the day of Bethlehem to this present moment, that the Christ life has saved the millions, and that is the thought of this hour, and therefore I believe in churches not clinging to their old creeds as a working force, but branching out with this thought of the Fatherhood of God, and the brotherhood of man, and that Jesus Christ is the great force, and vital power for the uplifting of humanity God-ward and Heaven-ward.

Mrs. Buckstaff, of Oshkosh: If I were to say a word on the problems of this afternoon, it would be a very homely parable drawn from a mother's life and spoken to the mothers about this social tangle that rests so heavily on our hearts, and especially we can see it rests on the hearts of our city brethren. When the little girl comes to us in the morning with her curls in a very bad tangle, it looks like a hopeless mass, and we think perhaps with the socialist, that the only way to untangle that mass of curls is to cut it off, but patience teaches us that if we take one hair at a time, we can get them all straight; and I believe if we take one individual at a time, we can untangle our social problem.

The Chairman: That "untangle" is a good figure. Now, I think it begins to smell like coffee, and before Brother Spence makes the announcements, may I draw one inference, and only one, from my experience this afternoon as chairman. If it hadn't been for the marginal notes on this list which I hold in my hand, I am sure I would have been entirely unable to fix any kind of labels on the various speakers that have shown their faces, and given us their voices. By the help of this slip of paper, I was able to say, Congregational, Universalist, Presbyterian, and Independent; but it did not count much; I do not see but that they said about the same thing; I am sure they were all moved by the same forces, and yielded to the same sympathies, reached after the same ideals. And one thing in addition to Mrs. Buckstaff's prescription about the untangle, is the problem of working together; the togetherness of the life of today is its hope, is its promise, is its inspiration; at other times, you may try to be good Presbyterians, and good Congregationalists, and good Baptists, but whenever you find that that kind of goodness runs a little in the way of being good men, and good women, and good followers of the ideal and good workers of the right, I am sure you will want to allow that denominational goodness to lapse for the time being. I am not here—we are not here, to speak one word against your family relations, or your church obligations and loyalty; we are not here to plead for any synthesis, but we are here to give a little object lesson in fellowship, to demonstrate to our own satisfaction for one day at least, and a piece of another day, that it is "good for brethren to do well together in unity," and that there is a great world of truth, and a great world of suffering needing our common attention, into which our differences need never go; and if we are to enter either one or the other, it must be by virtue of the blessed and sacred things we hold in common.

Mr. Spence: To the friends who are here from a distance, I want to say that this Congress, this movement that has been consummated in this gathering here today and yesterday, represents the spirit of this church, and the thought of the people of this church, so well stated by Mr. Fairchild in his remarks last evening. I want to say that without the hearty and generous support of my people this work could not have been done, but with the unanimous invitation of the church to the Congress to meet here, and the loyal support of the men and women of this church in making arrangements, we have succeeded; and the invitation to the reception and supper is not, my friends, a mere formal thing; it is the expression of the goodwill that we have at heart, and our interest in this broader fellowship, and our desire to set before the community the object lesson that Brother Jones has spoken of; and now the invitation is on this wise: you are all provided for, and we want you all to remain and eat with us.

The Study Table.

APRIL MAGAZINES.

The Coming Age for April opened a series of articles on the Hebrew Philosophers, by Prof. Nathaniel Schmidt of Cornell Univedsity, of a good deal more than usual importance. I suggest to those who desire to comprehend the Bible that they follow this course of articles carefully. Justice Walter Clark gives an article of special importance on the governmental control of railroads, telegraphs, telephones and express companies. This is a vital question, that every American must understand; and he must understand it not as a political shibboleth, but as a practical social question. Bird Lore, published by Macmillan Company, is doing a good work. It is not only beautiful in type and in illustration, but it is carrying this question of bird preservation right home on a scientific basis. It is cultivating such a thorough knowledge of birds and bird life, as will go far to counteract the beastly propensity to destroy our friends for our own decoration. We specially recommend it to women readers. When women stop wearing dead birds there will be a better chance for woman's suffrage.

The most startling article in any magazine of late is the Talks with Napoleon in the *Century* from the memoranda of his physician, O'Meara. Those who are possessed of the two volumes published by O'Meara half a hundred years ago, will be astounded at this supplement. It emphasizes the theory, held by the writer of these notes, that Napoleon after the battle of Tilsit was practically insane. An article on the Kentuckian is exceedingly interesting, as showing the peculiar characteristics of the settlers of that state, and the circumstances which developed in them those temperamental traits, which have manifested themselves of late in political fights. The sculptor, French—a real American genius—is discussed, and the article admirably illustrated.

I wish that everyone would read, in *Education* of Boston and Chicago, an article on Arrested Development in Children by our friend, William T. Harris, United States commissioner of education. We are close to, if not already in, the beginning of a great revolution in educational thought and method—a revolution far greater than that wrought by Froebel Richter and Pestalozzi during the last century. The

great fact is breaking upon us that education has been overdone. It must not take hold of the child, formally so early in his years, nor put him under such high pressure at any period. Col. Parker of the Chicago Institute is coulter to the plow which will mark out a much wiser line of study. Among other reforms one-half of each day will be given to the *application* of what is learned; and that will be out of doors.

The *International Monthly*, published by Macmillan Co., really bids fair to become what we have long needed—a great review. In the March number every article is full of weight, especially that on degeneration; and perhaps even more so the article on the southern question.

The *Arena*, edited by N. O. Fanning and John Emery McLean, has quietly risen from its coffin into a rich, strong, vigorous, new life. It is a reform magazine, without falling into the hands of cranks and pessimistic croakers. I cannot agree with it on a few topics, but its trend is of the highest and the best.

The *School Journal*, of New York and Chicago, is rapidly getting to be one of the invaluables. The number for April 7 covers a field richer and more complete than any other journal that has been laid on our table for a month.

In passing I call attention to two novels, "The Knights of the Cross," by Henryk Sienkiewicz, and "The Redemption of David Corson," by Charles Frederic Goss, published by Bowen-Merrill Co. This last book deserves and shall get careful review shortly. It is a masterly work, by an author who writes for a purpose,and that purpose a noble one.

E. P. P.

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.—Advantages are obligations.

MON.—Positive evil cannot be expelled from human natures by anything less forcible than positive good.

TUES.—Those who have failed but have refused to stay failed are those who have succeeded best of all.

WED.—The energy of evil-doing can be converted into the energy of righteousness.

THURS.—Forced into a narrower channel, the struggling river gets more deep and clear. So with man's life.

FRI.—The name is legion of those maimed and suffering people who "work themselves to life," and like the wounded oyster, mend their shell with pearl.

SAT.—There are those who never know the strength of their reserves of aptitude and skill, of manual or intellectual ability, till they are pressed back upon them by the bayonet points of some calamity.

THE ELEPHANT'S LITTLE JOKE.

Last year, on a hot day in September, Gaskell's Street Fair, a show which has with it two big elephants, was being carried from Parkersburg to Cincinnati on the Baltimore & Ohio Southwestern railroad.

The elephants were in the car behind the engine, and a port in the end of the car had been opened in order that they might get plenty of air. Soon one of the elephants thrust his trunk out of the window and began to search over the top of the tender, and quickly found and removed the cover of the hole through which the tender is filled with water. Running his trunk down into the hole he was rejoiced to find water.

Here was amusement for a traveling elephant! He took trunkfuls of water inside the car and spouted it over himself and his companion in delightful shower-baths. He doused astonished countryfolk standing beside the road.

About fifteen miles from Parkersburg, Johnson, the engineer, happening to glance at his water-gage, started in dismay. He called to the fireman, and, together, they wondered over the mystery.

The tank had been filled full at Parkersburg, yet the gage showed barely enough water to carry them to the next station. They decided that the tank must have sprung a leak.

"Well, I only hope the water will last till we get to the next stop," said the engineer. At this time the level of the water in the tender had got below the elephant's reach, and so the train did succeed in getting to the station. Then, to the astonishment of the conductor, the locomotive backed up to water.

"What's the matter, Bill?" he asked, running up to the engineer. "We haven't got time to water here. What's the matter, anyway? You took water back at Parkersburg."

"I can't help it whether we've got time to water or not," answered Bill, angrily. "I can't go any farther without water, unless you want me to blow up the engine. Yes, we did water at Parkersburg, but the tank's leaking."

"Mighty funny!" said the conductor. "It ain't leaking now."

Sure enough, not a sign of a leak was to be found. The fact was bewildering.

They all watched the tank filled a second time; the water was not turned off until it was slopping over the top of the tank. Then the train was started again.

Fifteen minutes later the engineer cast a confident eye at the water-gage. The next minute the fireman saw astonishment and perplexity leap into his face. The gage showed that their water was nearly half gone.

Fireman and engineer looked at each other in dumb amazement. Then the fireman climbed up on the high-laden tender to investigate. Reaching the top of the coal, he was met by what he took to be an enormous serpent, and scrambled hastily back into the cab.

"Bill," he gasped, white with consternation, "there's a snake on the tank as big as my arm."

"Stuff!" said Johnson. The engineer, with a wrench and the fireman with a pick, climbed the coal together. Cautiously raising their heads over the top of the heap they received a stream of water full in their faces!

"It's the elephant," said Bill, as they regained the cab. "We'll have to stop him some way, or our water won't last us half-way to Chillicothe. I guess the only thing to do is to stop and nail up that window so he can't get his trunk out."

In order to have a little fun with the conductor he threw on the air-brakes and brought the train to a standstill with a jerk.

"It's the elephant," he said cheerfully, as the conductor came running up and stopped just where the elephant could see him.

"What's the elephant?" asked the conductor; but a second later a cascade of water answered his question, and Bill and Jack had gained a companion in misery.

The train crew was summoned and with the assistance of some of the circus people, got the elephant's trunk back in the car and nailed up the window. Fifteen minutes later the train started again, and after that the elephants did not get so much fresh air, or so much fun out of railway traveling.—*Youth's Companion.*

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JENKIN LLOYD JONES.
WILLIAM KENT.

ASSISTANT EDITORS.

EDITH LACKERSTEEN. ELLEN T. LEONARD.
FREDERICK W. BURLINGHAM.

EDITORIAL CONTRIBUTORS.

Hiram W. Thomas. Jane Addams. John W. Chadwick.
Caroline Bartlett Crane. Emil G. Hirsch. E. P. Powell.
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The Field.

"The World is my Country; to do good is my Religion."

CHICAGO.—Rev. Albert Lazenby will be installed as minister of Unity church on Sunday evening, May 2, Robert Collyer preaching the sermon, Rev. W. W. Fenn giving the right hand of fellowship. Mr. Lazenby gave a series of Scotch readings in the interest of the Western Conference and the Lithia Spring Assembly on Wednesday evening, April 19. Our readers will find on the second page the program of the Unitarian Anniversaries, which are to be held at Unity church this year.

ASHFIELD, N. C.—The Free Church of the Friendly Spirit is the title of an organization recently perfected in this city, and is largely carried forward by laymen. It holds a weekly people's meeting at 4 o'clock every Sunday afternoon. A correspondent sends greeting to UNITY, and says that they will have a representative at the Congress in Boston. The spirit of the organization is indicated by the following bond of union: Formed—To freely and reverently consider ethical, religious and social questions; to strive for a closer fellowship; to work for justice among men; to promote the interests of truth and its bearings on the welfare of humanity.

ANN ARBOR.—A recent number of the Springfield Republican contains a three-column article from the pen of Mr. Crooker of Ann Arbor, discussing the patriotism involved in the Philippine war, in which he argues that the worst thing about the Philippine war is the lowering of American ideals and the forgetting of American principles. He says: It is bad enough to hear men exclaim: "There is money in it and that is sufficient"—but a national venture that leads men to scoff at the Declaration of Independence, to ridicule the constitution as outgrown, to denounce the wisdom of the fathers as foolishness, and to declare that American glory dates from Manila bay: Is there not something ominous in such talk?

MILWAUKEE.—The People's pulpit, the first impulse of which came from the local congress held at Sinai temple, in Chicago, December last, has taken permanent form in Milwaukee. On April 15, Easter Sunday, the announcement was made that arrangements had been completed for the permanent establishment of the Sunday afternoon theater meeting on condition that Rev. T. E. Barr would give it his personal attention for at least three Sundays out of every four. The leading laymen of the city are committed to the movement. Robert C. Spencer, Esq., submitted the following as a basis of co-operation. The attendance continues to crowd the noble auditorium of Pabst theater:

It shall be the aim of the Milwaukee People's pulpit to cultivate right living, high thinking and fraternal feeling in the community irrespective of religious creeds, sectarian or denominational preferences or prejudices, social, political or other differences, in promoting which it will respect the rights, liberties and feelings of each and all in the broadest spirit of charity and humanity which tend to unite society in the bonds of common sympathy and fraternity for individual happiness and the general good.

Foreign Notes.

PERE HYACINTHE ON THE CATHOLIC REFORM.—Last week in the account of the Memorial Church of the Protest at Spires it was shown that right where the Reformation of the sixteenth century arose the Protestants of today are looking back to it, not to be "hypnotized," but to find in it a broadening and unifying inspiration. To that Protestant message the following echo of a noble discourse by Pere Hyacinthe, delivered last fall in Geneva, forms a harmonious and fitting sequel. We are indebted for the report to the columns of "Le Signal":

"There are men who have been eminent among their fellows, whose physical and mental faculties are affected by age; their ardor cools, their intelligence diminishes or remains stationary; their conception of the life of souls stops with the experience of the past and is closed; it does not open a door to prescience of the future, consciousness does not extend its clairvoyance to the regions of the beyond, the years do not unroll before the spirit, active and wise, the sympathies of things lived and to be lived; they become really old.

"There are others, on the contrary, and they are the rare, the chosen ones in life, for whom existence and its trials, and the contemplation of the experiences of others, are an enlargement of their being; in proportion as they penetrate more into the times and their movement, they enlarge their horizon, their heart expands in generous out-flowings, their intelligence is developed, and the detachment from the material, due to age, permits them to perceive the sovereign lights of the future. Their old age is an irradiation from on high which clothes their ardor with an ineffable serenity.

"Pere Hyacinthe is one of these noble specimens of humanity. With what insight he spoke of the religious question and of the spirit of Catholic reform, and disengaged this reform from the contradictory interpretations which its adversaries put upon it!

"What are you doing, what is your excuse for being and your utility, you Old Catholics, reformed Catholics? Have you replaced the Roman Catholic church? Why do you not adopt the Protestant reform? You are neither one nor the other of these churches; you are nothing. Such are, said he, the reproaches formulated against us. He then explained that the reformed Catholics did not pretend to destroy or to replace any existing religious forms. We did have for a moment, I myself had, he said, the dream of bringing about a fusion, a union of different forms of religion, but I have been compelled to recognize, partly by personal experience, partly by the teaching of history, that the sword of the form cannot be replaced by the bond of form. All attempts made up to this time have failed. The present head of the Roman Catholic church, Pope Leo XIII., to whose high intelligence we must do justice, has sought in vain to reunite the churches of the Orient and the Occident, and has equally failed in his attempt at union with the Anglican church. The different confessional outgrowths of the Protestant reformation have remained individual and autonomous, developing on parallel lines without uniting.

"Both these and those are as if hypnotized by the constant view of the past: the Catholicism of the Vatican going back and attaching itself to the thirteenth century, the century of the great Popes, Gregory VII. and Innocent III., and of Saint Thomas Aquinas; Protestantism looking toward a Reformation of the sixteenth century. Nevertheless is it not evident, that if Luther and Calvin could come back at the present time, they would themselves repudiate many of the forms, customs and religious usages which they created? This is because religion is inseparable from society, and like that changes, lives and progresses, adapting its forms slowly but inevitably to the needs of humanity.

"No doubt existing forms of religion must be respected while they are in vigor, no doubt they have their reason for being, but they cannot be immovable, and though humanity has need of forms to clothe its religious thought, it cannot remain swathed in the forms of the past. The problem of today is to enlarge these and make them by degrees disappear through the expansion in full liberty of religious truth. We must prepare the future, and that is the role that we have imagined for reformed Catholicism, or rather the one that it would like to realize. M. E. H.

THE BROOK'S SONG OF SPRING.

Along my banks are tender blossoms blowing;
They gently nod their heads, and smile at me,—
But, ah! I hasten to the river, knowing
The river will lead onward to the sea!

High over me the budding branches quiver
With songs that swell in happy harmony,
But sweeter seems the murmur of the river,—
The river that leads onward to the sea!

The Outlook.

The Tower Hill Summer School

VACATION is the season of fellowship. Summer is the time for constructive and not destructive work, for synthesis, not analysis. It is hard to keep the consciousness of denominational lines when out of doors. These reasons have unconsciously entered into the life blood of the Chautauqua movements and the out of door assemblies. Their very existence depends upon their inclusiveness and undogmatic life. In the interest of this undenominational love of truth and life, a part of the great summer university under the trees, the Tower Hill Summer School will hold its tenth session of five weeks, beginning July 15th and ending August 18th. The leading features of the summer's work will be as follows:

Literature and Art. Forenoons first two weeks—Mr. Jones, leader—the pre-Raphaelites, the Rossettis, William Morris, Burne-Jones, George F. Watts: their thought as represented in poetry, picture and reform, with a side glance at the Keltic element in English poetry.

Third week, forenoons. The dramas of Victor Hugo, by Miss Annie Mitchell of Chicago.

Fourth week, forenoons. The Apocryphal Literature, or the Blank Leaf Between the Old and New Testaments, under the leadership of Mr. Jones.

Fifth week, forenoons, by Mr. Jones. Further Intercourse with the Master Bards: Browning, Emerson, Whitman.

Science. The afternoons will be given to a quiet study of science at short range—field, forest and stream studies near at hand. Prof. L. S. Cheney of the University of Wisconsin, Secretary of the recent Forestry Commission of the State, will help in the study of trees. Dr. Libby of the same University will conduct bird classes. Professor Perisho, of the Platteville Normal School, local geology. T. R. Lloyd Jones, teacher of science in the Hillside Home School, will give some glimpses of the wild life in the vicinity, in scales and furs. What about the gnats, butterflies, wasps and woodchucks?

STEREOPTICON. It is hoped to awaken special interest in the New Hunting: catching without killing. All encouragements will be given to amateur photographers; and if they carry their achievements far enough the result of their hunting and catching will, from time to time, be shown through the lantern. Among the slides already arranged for are illustrations of bird life, through the courtesy of the Audubon Society; views from Glastonbury to Stonehenge, Victor Hugo's les Miserables, the pictures of Burne-Jones, Watts, the Rossetti and other representatives of their school.

General Features of the Tower Hill Encampment.

From First of July to Middle of September, outside of the Summer School.

Vesper Readings each Sunday, including the scripture reading, Browning's Rabbi ben Ezra, Saul, Kipling's McAndrew's Hymn, Henry Van Dyke's The Toiling of Felix, etc.

Grove Meetings for three Sundays, with basket dinner. In the spirit of the Congress of religion, possibly under the auspices of the Wisconsin committee.

Readings on the porch of Westhope Cottage, generally one hour each morning when the summer school is not in session. Tolstoi, Ruskin and William Morris will be the authors most in hand.

Lectures. One or two a week on subjects related to the work.

Drives and Walks. A new barn is being erected at Tower Hill. Boarders can arrange for riding and driving at reasonable rates.

For further particulars concerning location, board, tents, horses, etc., write to Mrs. Edith Lackersteen, 3939 Langley Avenue, Chicago.

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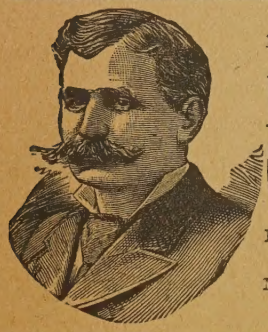

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An Essay by Francis E. Abbot, Ph.D.,

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